

The Plain Mans

DEFENCE

AGAINST

Popery:

OR, A

DISCOURSE

SHEWING

The Flat Opposition of
Popery to the Scripture:

*Fitted for the use of the meanest Capacities,
and such as have not time to read Great
Books.*

By J. N. Chaplain to a Person of Honour.

London, Printed for Tho. Parkhurst; And
are to be sold at the Bible and Three
Crowns in Cheapside, near Mercers-
Chappel, 1675.



Christian Reader,

T*How wilt find in this little Tract,
an Account of the proper and
chief Doctrines of the Romish
Religion, and their Contrarie-
tie to the express Texts of Gods Word;
though indeed there is not one Point, in
which Papists differ from Protestants,
wherein they are agreed among them-
selves. I shall only desire this of thee,
that thou be willing to submit thy Soul
and Conscience, to the clear and obvious
sense of Scripture-Propositions and
Testimonies.*

J. N.

THE CONTENTS.

1. **O**F the Scripture, 2. 1. 2, 3,
4, 5.
2. Of Antichrist, 2. 6.
3. Of Controversies in
Religion, 2. 7. 8.
4. Of Reading the Scripture, 2. 9.
5. Of the judgment of Discretion,
2. 10.
6. Of the Apocrypha, 2. 11.
7. Of sin, 2. 12. 13.
8. Of separation from the Church
of *Rome*, 2. 14.
9. Of Idolatry, and Image worship,
2. 15. 16, 17, 18, 19, 20.
10. Of Toleration, 2. 21.
11. Of the great danger in Tolera-
ting Popish Idolatry.
12. Of good works, 2. 23. 24.
13. Of Assurance of Grace, 2.
25.
14. Of Prayer, 2. 26. 27, 28, 29,
30.
15. Of

The Contents.

15. Of *Æquivocation*, 2. 31.
16. Of *St. Peter*, 2. 32. 33.
17. Of the *Head* of the Church,
2. 34.
18. Of the most wholesome Do-
ctrine of justification by faith only,
2. 35. 36, 37, 38.
19. Of the lawfulness of Ministers
Marriage, 2. 39.
20. Of private Confession to a
Priest, 2. 40.
21. Of Christ's Satisfaction and me-
rit, 2. 41.
22. Of Popish pardons, Indulgen-
ces, Jubilees, 2. 42.
23. Of Purgatory, 2. 43.
24. Of the Sacraments, 2. 44. 45,
46, 47, 48, 52, 53.
25. Of the Horrible Idolatry, and
Blasphemy of the Popish Masse,
and danger of going to it, 2. 49.
26. Of Transubstantiation, and the
damnable Idolatry of Papists, in
giving Divine worship to their
Breaden God, 2. 50. 51.

THE CHURCH WHICH IS BUT A HUMANITY

*A plain Discourse shewing, The
flat opposition of Popery to the
Scripture.*

Q.



R. E. People at first,
moved and induced
to an high esteem of
the holy Scripture, by
the Testimony of the
Church?

A. *The Church is the
Pillar and ground of Truth.* 1 Tim. 3. 15.

Note, the Apostle doth not say, that the
Church cannot err; (for the purest
Churches under Heaven are subject to Er-
rors); but it holds forth, and makes known
Gods word and truth, as Pillars hold forth
the Proclamations and Edicts of Magi-
strates and Princes.

2. Q. Are there not greater evidences
for our belief of the Scripture to be the
word of God, than the bare Testimony of

B

the

the Church, which is but a humane Testimony, and so fallible?

A. If we receive the witness of men, the witness of God is greater. 1 John 5. 9. When the Spirit of truth is come, he will guide you into all truth. John 16. 13. The anointing teacheth you of all things, and is the truth. 1 John 2. 27. The Gospel came to you not in word only, but also in power, and in the Holy Ghost, and in much assurance 1 Thes. 1. 5. Note, our full perswasion and assurance of the infallible truth, and divine Authority of the Scripture, is from the inward work of the Holy Spirit, bearing witness by, and with the word in our hearts. Yet he doth not cause us to believe by Enthusiasme, without any reason or evidence, but he enlightens the understanding, removes the blindness and depravedness thereof, and makes us see what clear evidences and reasons there are to satisfie us, that the Scripture is the word of God.

3. *Q.* What are those clear evidences and reasons, that prove the Scripture to be the word of God?

A. Declare things to come, that we may know ye are Gods, Isa. 41. 22. When the word of the Prophet shall come to pass, then shall it be known, that the Lord hath truly sent him, Jer. 28. 9. We know thou art a Teacher come from God, for no man could do
the

the miracles which thou doest, except God be with him, John 3. 2. The Law of the Lord is perfect, converting the Soul, Psal. 19. 1. The word of God is quick and powerful, sharper than any two edged Sword; a discern-
 ner of the thoughts and intents of the heart, Heb. 4. 12. Through comfort of the Scripture we have hope, Rom. 15. 4. Note, Besides the Testimony of the Church, Five things especially evince the Scripture to come from God. 1. The antiquity of it far exceeding the most ancient humane writings. 2. Its miraculous preservation in all Ages, against the rage of Satan, and persecution of Tyrants. 3. The wonderful and supernatural effects of it, convincing, converting, and comforting the Soul. 4. The marks of Divinity and Lineaments of Heavenly wisdom, that plainly appear in it, viz. Its Majesty, purity, perfection, scope, profound and glorious Revelations, excellent rewards, dreadful punishments, &c. 5. The seals of divine Authority annexed to it, viz. 1. The spirit of Prophecie foretelling future events. 2. The power of working famous and illustrious miracles to confirm the Doctrine of it.

4. Q. Are all things necessary for mans salvation set down in Scripture, either expressly, or by necessary consequence?

A. The holy Scriptures are able to make

thee wise to salvation, that the man of God may be perfect, and thoroughly furnished unto all good works, 2. Tim. 3. 16. The Law of God is perfect, Psal. 19. 7. see Gal. 6. 16. Isa. 8. 20. John 20. 31. Deut. 12. 32.

Note, The Scripture is called a Testament; the chief property of which, is to declare the whole will of the Testator.

Npte, The Papists teach, that there are unwritten Traditions necessary to salvation; because otherwise they know the main points of Popery must needs fall to the ground, as having no proof of Scripture for them; And because many things held and practised by them, are not only, besides, but also repugnant to the Scripture, they will not endure to have their Religion tryed by the Scripture.

Note, In the age next to the Apostles, *Papists* introduced the errour of the *Chilists* under Title of an Apostolical Tradition. In like manner, under the same Title, the Papists have brought in an infinite number of corrupt Superstitious, Idolatrous opinions and practices.

Note, The ancient Fathers do oft by the name of Tradition, understand the Doctrine contained in the Scripture; and sometimes by unwritten Traditions, they mean such things which are found in the Scripture, not in exprefs words, but are
con-

contained therein by right and just consequence.

Note, St. Paul, *2 Thes. 2. 13.* Doth not say, that he did Preach or deliver any thing by word of mouth, that is not set down in the Scripture. The Popish argument runs thus, all things necessary to salvation are not written in the Epistle to the *Thessalonians*, therefore all things necessary to salvation are not contained in the Scripture. This pittiful argument, they manage with as much Triumph and Insultation, as if they had wone *Carthage*.

5. Q. Are all things necessary to salvation plainly and clearly propounded and opened in the Scripture, so that even the unlearned in a due use of the ordinary means may understand them?

A. The entrance of thy word giveth light, it giveth understanding to the simple, *Psal. 119. 130.* The commandement is not hidden from thee, neither is it far off; it is nigh unto thee in thy mouth, and in thy breast, that thou mayest do it, *Deut. 30. 13. Rom. 10. 8.* Thy word is a Light unto my feet, and a Lantbern to my path, *Psal. 119. 105.* We have a sure word of Prophecy, whereunto ye do well to take heed as to a light shining in a dark place, *2 Pet. 1. 19.* Note, the Scripture is called a light, and what is more clear and perspicuous than light?

Note, the Papists deny the Scripture to be plain and intelligible by believers, even in things necessary to salvation; because,
 1. They would set the Authority of the Church of *Rome* above the Scripture.
 2. Bring all Christians to a blind belief of what ever they say.
 3. Discourage people from reading the Scripture.

6. Q. What places of Scripture demonstrate the Pope of *Rome* to be the great Antichrist?

A. *That day shall not come, except there come a falling away first, and that man of sin be revealed; who exalteth himself above all that is called God, sitteth in the Temple of God, &c.* 2 Thes. 2. 3. &c. *I beheld another Beast, and he had two horns like a Lamb, he deceiveth them that dwell on Earth: and exerciseth all the power of the first Beast,* Rev. 13. 11. &c. *The great whore upon a scarlet coloured Beast, having seven heads and ten horns upon her forehead, was written mystery, Babilon, &c.* Rev. 17. 1, 2. see also 1 Tim. 4. 1. Dan. 7. 20. Dan. 11. 26. 2 John 2. 22.

Note, How could *Daniel*, *St. Paul*, *St. John* draw a Picture so like the Pope, and never think upon him; yea the Papists themselves, and the ancient Fathers generally acknowledge, that the great Antichrist is described in the forementioned places,
 2 Thes.

2 Thes. 2. Rev. 13. Dan. c. 7. c. 11. and it's almost generally agreed by all, that in Dan. c. 7. c. 11. Antiochus, Epiphan. is described as a Type and figure of Antichrist.

Note, The Roman Empire when it was in four, did hinder the Popes rising; but the Empire decaying, the Pope seized upon Rome and exalted himself upon the ruins of the Empire; that this is the meaning of St. Paul, in 2 Thes. 2. 7. *He that letteth, &c.* is generally granted by the ancient Fathers.

Note, The seat of Antichrist is notably described, Rev. 17. 1. 2. to be Popish Rome.

Note, By the Dragon, Rev. 12. 3. understand the Devil as the Pagan and Heathen Roman Empire, by the Beast with ten horns, Rev. 13. 1. understand the Christian Roman Empire corrupted with Popish Idolatry, as the two horned Beast or false Prophet, Rev. 13. 11. is evidently the Pope. Papists themselves grant this Beast to be Antichrist, by the two witnesses, Rev. 11. 3. understand a succession of holy men, testifying against Antichrist in the whole time of his Reign. Antichrist shall Reign 1260. years, as expositors generally agree and prove by Rev. 11. 3. Rev. 13. 5. Though there is difficulty when to begin his rise and Reign.

Prophetical dayes are years; 1260 dayes, are 1260 years; Prophetical months are so many years as there are dayes in a month; 42 months (reckoning for every month 30 dayes) are 1260 years; so long Antichrist shall Reign, and the witnesses Prophecie. Therefore when the Papists ask, where was the Church before *Luther's* time? we answer, it was in and among them; though it was not of them, in the several ages under the Reign of Antichrist, some still opposed his Errours.

vi 7. Q. What is the infallible rule of interpretation of Scripture?

A. No prophecie of the Scripture is of any private interpretation, 2 Pet. 1. 20. Let us prophecie according to the proportion of faith, Rom. 12. 6. To this agree the words of the Prophets, as it is written, Acts 15. 15. Note; When there is a question about the true sense and meaning of any Scripture, it must be known by comparing it with other places, which speak more cleerly; so that the Scripture it self is the only infallible rule of expounding the Scripture.

viii 8. Q. Who is the supreme Judge, by whom all controversies in Religion are to be determined? is it the holy Spirit speaking in the Scripture?

A. To the Law and to the Testimony, if they speak not according to this word, it is because

cause there is no light in them, Esa. 8. 20. They searched the Scriptures daily, whether those things were so, Acts 17. 11. Search the Scriptures, John 5. 29. Note, The Papists contend, that the Church is the supreme and infallible judge of Controversies in Religion, and interpreter of the Scripture; but being asked, what they mean by the Church? they confess they mean not the people, but the Pastors, the Church representative, that is, Bishops and Prelates assembled in Counsel. And being asked what they understand by Councils, they are forced to answer, that all Counsels may err, and so are no infallible judges, nor certain interpreters of Scripture; unless they be allowed and approved by the Pope, whom they would have to judge in and of Councils, and so they resolve all power of judging and interpreting into him, who they say cannot err: and thus the supream and infallible judge of the Scripture, and all controversies in Religion according to the Papists, is the Bishop of *Rome*. But he cannot be the supreme and infallible Judge, because,

1. Their own Histories confess, that many Popes have been Hereticks.
2. Many have set forth contrary Decrees.
3. Many Popes have been grossly ignorant of the Scripture, and in their Decrees have ridiculously and absurdly misapplied it.
4. Many of them

have

have been prophane, impious, wicked, and addicted to Magick and Sorcery.

9. *Q.* Ought not the Scripture to be set forth in the vulgar and common speech? is it dangerous for people to read the Scripture? will it make them fall into Heresie? or ought all people to be diligent readers of the Scripture? what saith our Saviour? what say the Prophets and Apostles concerning this?

A. Search the Scripture, John 5. 39. *Ye do err, not knowing the Scriptures,* Matt. 22. 29. *Thy testimonies are my delight and my Councillers,* Psal. 119. 24. *Seek ye the book of the Lord, and read,* Esa. 34. 16. *They were more noble in that they searched the Scriptures daily,* Act. 17. 11. *They have Moses and the Prophets, let them hear them,* Luke 16. 29. *From a child thou hast known the holy Scriptures,* 2 Tim. 3. 15. *Let the word of God dwell richly in you,* Col. 3. 16. *Sitting in his Chariot, he read Esaias the Prophet,* Acts 8. 28. *Take the sword of the Spirit, which is the word of God,* Eph. 6. 17. Note, The true reason why the Church of Rome forbids people to read the Scripture, is, because it would make people abhor the Popish Religion, it being so plainly contrary to Scripture.

10. *Q.* Hath every Christian, liberty and power to examine and judge of things belonging

belonging to faith and salvation, of the true sense of the Scripture? or is he bound absolutely to submit his judgment to Ecclesiastical Judges, and to receive their doctrine without Examination?

A. *I speak as to wise men: judge ye what I say*, 1 Cor. 10. 15. *Try the Spirits whether they be of God*, 1 John 4. 1. *The spiritual man judgeth all things*, 1 Cor 2. 15. *Take heed of false Prophets*, Matth. 7. 15. *Not that we have Dominion over your faith*, 2 Cor. 1. 24. *Try all things*, 1 Thes. 5. 21.

Note, The Church of Rome deals with people, as the Philistins with *Sampson*, when they put out his eyes; they have no hope that Christian people will receive their doctrine, if they be not first blinded, and the light of their reason and judgment taken away; they are not ashamed to affirm, 1. That private Christians must receive the doctrine of the Church without examination. 2. That they do not offend God, nor are blameable for holding any error or heresie, or committing any sin, if by so doing they follow the Doctrine of their Pastors and Spiritual Guides.

II. Q. Are the Books commonly called Apocrypha any part of the holy Scripture? or were all the Books of Divine Scripture written by the Prophets and Apostles, or by other Apostolick men allowed by the Apo-

Apostles? and do the Divine Scriptures contain nothing but truth, by reason of the immediate assistance of the holy Ghost afforded to the Pen-men of them?

A. Thy word is truth, John 17. 17. The Scriptures of the Prophets, Rom. 16. 26. Ye are built upon the foundation of the Prophets and Apostles, Eph. 2. 20.

Note, The Apocrypha may not be received as Scripture, for 1. The Apocryphal books were not received by the Jewish Church as Divine Scripture; yet to them were committed all the Scriptures of the Old Testament, Rom. 3. 2. 2. The Apocrypha was written after Malachie the last Prophet, so that they could not be written by any of the Prophets (and it is evident they were not written by any of the Apostles) the Prophets wrote in Hebrew, and did prophesie of Christ; but these books were not written in Hebrew, nor do they propose any Testimony or prophesie of Christ, whereas all the Prophets speak of Christ, Luke 14. 27. Act. 10. 13. 3. The Apocrypha Books, were not received as Divine Scripture by the primitive Christian Church, as the ancient Fathers plainly testifie. 4. These books are not cited and quoted by Christ and the Apostles, as the books of the Old Testament are frequently. 5. These books contain some things

er.

erroneous, false, superstitious, and contra-
dictious, both to the Scripture and to them-
selves, see *Tob. 5. 12. Tob. 6. 7. Tob. 9. 2.*
Judith 9. 2. Bar. 6. 3. Ecclesiast. 46. 20.
1 Maccab. 14. 42. &c. 2 Maccab. 12. 9.
2 Maccab. 12. 42, 43. &c.

Note, Some of the Apocrypha the
Church doth read for example of life, and
instruction of manners; but it doth not
apply them to establish any Doctrine.

12. Q. Is the corruption of nature it
self, and all the motions of it, truly and
properly sin, even in those who are rege-
nerated? hath concupiscence and lust of it
self the nature of sin, though a man doth
not consent to act and fulfill it?

A. *I had not known sin, but by the Law:*
I had not known lust, except the law had said
thou shalt not Covet, Rom. 7. 7. With the
mind I serve the Law of God, with the flesh
the law of sin, Rom. 7. 25. Lust is not of
the Father, 1 John 2. 16. The flesh lusteth
against the Spirit, &c. Gal. 5. 17.

Note, The Apostle in *Rom 7.* more than
once calls concupiscence or lust sin, and that
not only, because it is from sin, and inclines
to it; but also, because it is contrary to the
law of the mind, and lusteth against the spi-
rit, in which thing the true nature of sin
doth consist, viz. in non-conformity to the
Law of God. Note, If concupiscence were
only

only the punishment of sin, St. *John* would not have said, that it is not of the Father, for from him is the punishment of sin. Note, The motions of the mind to evil are of three sorts. 1. Such as are rejected as soon as they arise. 2. Such as remain a while and tickle and affect the Soul with some delight. 3. Such as both tickle the mind with pleasure, and a man doth resolve to put them into practise. There is no controversy about the first or third sort, but the dispute is about the second sort; which indeed are forbidden in the tenth Commandment, for what else can it forbid? for motions of the first sort are not sinful, and motions of the third cause are forbidden in the other Commandments, as is evident by our Saviours exposition in *Matt. 5*.

Note, The Papists deny concupiscence and the lusts thereof to be sin, because, otherwise their other errors are not defensible, their doctrines of merits, of perfection, of supererogation; yea, they are so blasphemous, as to say, that concupiscence and the lusts thereof, are so far from defiling the Soul, that they make the operations of it more meritorious; and if so, then our actions are more meritorious than the actions of our Saviour Christ, who had no manner of corruption or lust in him, to wrestle or strive against the will of God.

13. Q. Are some sins Venial, that is, so small, that they do not deserve or bind over to the wrath and curse of God, and everlasting death?

A. *Cursed is every one that doth not continue in all things written in the Law, Gal. 3.*

10. *Whosoever shall keep the whole law, and offend in one point, he is guilty of all, Jam.*

2. 10. *The wages of sin is death, and the gift of God eternal life, Rom. 6. 23. so*

Rom. 6. 16. Note, The Apostle saith,

all sin deserveth death, that is, everlasting,

as appears by the opposition of life everlasting, which the Apostle joyneth in the

same verse. Note, without this filthy distinction of sins venial and mortal, the Po-

pish doctrine of a regenerate mans perfect keeping the whole law, and so meriting a

heaven, falls to the ground; and it is the less wonder that some debauched persons turn

Papists, when they precisely mention drunkenness as one in their Catalogue of

venial sins. Note, The ground of this Po-

pish mistake about sins venial, is, that they take the measures of sin from the Act, which

is finite; and not from the Object, which is infinite, so God offended by it. Now this

must needs be a false rule, for so no sin would deserve infinite punishment, but all

sins would be venial; for all sin is finite in it self, and yet becomes infinite in merit, be-

cause

cause it is committed against an infinite God.

14. Q. Must we disavow all communion with, and separate from the Church of *Rome* in their Idolatrous worship? or is Idolatry a sin not so heinous, but that it may stand with the fellowship a Christian ought to have both with Christ the Head, and with his body the Church?

A. What agreement hath the Temple of God with Idols? Come out from among them, and be ye separate, touch not the unclean thing, 2 Cor. 6. 16, 17. Let no man beguile you of your reward in a voluntary humility, and worshipping of Angels, &c. not holding the head, Col. 2. 18. Come out of her my people, that ye be not partaker of her sins, and that ye receive not of her plagues, Rev. 18. ver. 4.

Note, The Church of *Rome* is guilty of Idolatry many wayes, 1. In giving Divine and Religious worship to the Sacrament as their God. 2. In worshipping, and praying to Angels and Saints, especially the Blessed Virgin *Mary*, whom they honour above Christ. 3. In worshipping of Images; Images of the Trinity, of Christ upon the Cross, of the Saints. 4. In ascribing a Divine and supernatural efficacy, to the reliques of Saints, the sign of the Cross, holy

holy water, &c. to cure diseases, restore health, cast out and drive away Devils.

15. Q. Doth the second Commandment expressly forbid any Religious Adoration and worship, either outward or inward to be given to any Images of God, of the Saints, or any other Creature?

A. *Thou shalt not make to thy self any graven Image, or any likeness of any thing in Heaven above, or that is in the Earth beneath, or that is in the water under the Earth, thou shalt not bow down thy self to them, &c.*
Command II. Exod. 20. 4.

Note, The second Commandment, forbids all Images, referring to Divine worship and religious use. The first Commandment forbids false Gods, this (in its primary sense) the worshipping of the true God by false means, as Images, &c.

Note, The second Commandment forbids not only the higher, but also the lowest degree of religious worship to Images, the very bowing down to them (thou shalt not bow down thy self to them) it forbids all religious worship and honour of Images; whether absolutely or relatively, mediately or ultimately, for it saith [Thou shalt not serve them.]

Note, The Hebrew word *Pesel*, signifies any Image whatsoever, and the following words plainly shew the meaning of it
C (thou

(*Thou shalt not make to thy self any graven Image, or any likeness of any thing in*) that is, thou shalt not make to thy self any graven Image, nor any other of what kind so ever for religious worship.

Note, The Papists are sorely put to it, to shift off the force of this Commandement, that doth so clearly and evidently condemn their Idolatry, in giving religious worship to Images; Therefore some of them would make people believe that only Idols or Images of false Gods are here forbidden, others say, that this Commandement is Ceremonial, and proper to the *Jews* only; now though they cannot agree about the exposition, yet they agree to leave the second Commandement out of their Books, and craftily conceal it from the people, least by the light thereof, the mystery of their iniquity should be discovered.

Note, The second Commandement cannot be Ceremonial or binding the *Jews* only, for 1. It is not repealed in the Gospel. 2. It is ratified in the Gospel. 3. It is a Commandement of the Decalogue equally ranked amongst the Morals, which are alwayes binding. 4. The reason of it is immutable, therefore this law is so.

16. Q. How doth *Moses* expound the second Commandement?

A. Th

A. The Lord spake unto you, ye heard the voice, but saw no similitude, only heard the voice. Take ye therefore good heed (for ye saw no manner of similitude) least you corrupt your selves, and make you a graven Image, the similitude of any figure, &c. Deu. 4. 12 &c.

Note, the second Comandement forbids the worshipping of the true God by Images (as is plain by Moses his interpretation of it) God did forbear to shew himself in any visible shape at the delivery of the law, to the end, that it might be the better made known, that the worshipping of Images, not only as they have reference to the Creatures, or false Gods, but also as they have relation to himself did come within the compass of Idolatry.

17. Q. Doth the Scripture in sundry places condemn the worshipping of the true God by Images for abominable Idolatry?

A. Aaron after he had made a Golden Calf, he built an Altar before it, and made Proclamation, and said to morrow is a feast to the Lord (Jehovah) Exod. 32. 5. I had wholly dedicated the Silver unto the Lord (Jehovah) Now I know that the Lord (Jehovah) will do me good, because I have a Levite to my Priest, Judg. 17. 3. 13. Behold thy Gods O Israel, which brought thee up

out of the land of Egypt, 1 King. 12. 28. One of the Priests whom they carried away from Samaria, came and dwelt in Bethel, and taught them how they should fear the Lord, 2 King. 17. 28.

Note, The Scripture manifestly attests, that those who erect Images to God, and in and by them worship God do commit Idolatry: thus the *Israelites* by making a Golden Calf committed Idolatry, they could not be so silly, as to think that the Calf that they made was God, that brought them up out of *Egypt*; but because the *Egyptians* worshipped their false Gods by Hieroglyphick signs in the shape of an Oxe, they would worship *Jehovah* in like manner; So *Micha* made an Image in honour of *Jehovah*; So also *Jeroboams* Calves were made to represent not false Gods, but *Jehovah*, as it is evident by the fore-mentioned Scriptures. The *Jews* are now so sensible of the evil of Idolatry, that they say there is no punishment which befalls them, but there is a drachme weight of the Golden Calf in it, and when they see any Church in which there are Images, they call it *Beth Hatturpha* the house of filthiness.

18. Q. Doth the Scripture affirm, that they who worship God by Images, are indeed worshippers of Devils and Idols, whatever they intend.

A. They

A. *They provoked him to jealousy with strange Gods, they Sacrificed unto Devils, Deut. 32. 17. They made a Calf in those dayes and Sacrificed to the Idol, Act. 7. 41.*

Note, The Golden Calves are called Idols, and the Jews are said to Sacrifice to Devils. Now this is not to be understood of the judgment and intention of the men worshipping them, as if they did design to worship Devils and false Gods by them, but of the truth of the thing, and of the judgment of God, testifying that such worship being contrary to his command did displease him, and had the Devil for its Authour, and so whatever they intended was indeed the worshipping of Devils and false Gods; By all this it appears, that the Papists are as vile Idolaters, as were the Jews of old, or the Heathens

19. Q. Did the Heathens hold the Images themselves to be Gods, or when their blocks were so old that they placed new in their stead, did they think that by this change of their Images, that they made a change also of their Gods (what saith the Scripture of this?

A. *Consider diligently, and see if there be such a thing, hath a Nation changed their Gods? Jer. 2. 11.*

Note, the Heathens did excuse their Idolatry with the same distinctions as the Pa-

pists now make use of, so they did not worship their Images as God, but God by Images. This appears by the Testimony of many ancient Fathers, especially, *Arnobius, Lactantius, Augustine, Chrysostome* in many places.

20. Q. What reasons are given in Scripture against the religious adoration of Images, and worshipping of God by Images?

A. *I the Lord thy God am a jealous God, Com. 2. God is a Spirit, they that worship him, must worship him in Spirit and in Truth, John 4. 24. To whom will ye liken God to? what likeness will ye compare him? he sitteth upon the circle of the Earth; the Inhabitants thereof are as Grasshoppers before him, &c. Isa. 40. 18. Ye shall not add unto the word which I command you, Deut. 4. 2. Rom. 1. 23.*

Note, Gods glorious and incomprehensible nature cannot be represented to men by any Image, but in a way of infinite disparagement to him.

Note, All Popish Images are lyes, their Images of God, of the blessed Trinity, of Christ, for he is both God and man, and cannot be truly represented; and surely it is greatly unbecoming the glory of the Saints in Heaven to set them up in dull and senseless Images. The Popish pictures and

and Images of Christs body are lyes, for from whence should they have his true Effigies. There being no Images or Pictures made of his body, until many hundred years after his death; and the Pictures of his body that they now have in several places, are not alike in shape, lineaments, or colour.

Note, Some of the most learned Papists affirm, that no Image is to be worshipped properly with that worship which the thing represented is worshipped by, for that is Idolatry; other Papists no less learned say, if an inferiour worship be given to the Image distinct from that which is given to the thing represented, it is Idolatry; so that which way soever you take, you are guilty of Idolatry by their own confession.

21. Q. Is the Toleration of Idolatry lawful?

A. *Whosoever will not do the law of thy God, and the Law of the King, let judgment be executed speedily upon him, Ezr. 7. 26. If any entice thee secretly, saying let us go serve other Gods, thou shalt not conceal him, Deut. 13. 6. Josiah took away all the Abominations, and made all in Israel to serve the Lord their God, 2 Chron. 34. 33. They entered into a Covenant, that whosoever would not seek the Lord God should be put to death, 2 Chro.*

15. 13. *Asa cut down her Idol and burnt it,*
 2 Chron. 15. 16. *Thou suffereſt Jezabel to*
ſeduce my ſervants, Rev. 2. 20. *If thou do*
that which is evil be afraid, he beareth not the
ſword in vain, Rom. 13. 4. *I have ſomething*
againſt thee, becauſe thou haſt them that hold
the doctrine of Balaam. Rev. 2. 20.

Note, The ancient Fathers obſerve, that
 falſe Religions tolerated have a power to
 kill true Chriſtianity in the Church, and
 that this was the deſign of *Julian* the Apo-
 ſtate, and *valens* the Arian in tolerating all
 Idolaters and Hereticks.

Note, The Papiſts ſpeak for toleration,
 where themſelves are under Hatches; yet
 when they come to ſit at Stern, they judge
 and practiſe quite contrary, witneſs the
 dayes of *Queen Mary*.

Note, *The Tares to be let alone,* Mat. 13.
 30. Signifie not Idolaters obſtinate Here-
 ticks (for theſe are Briars and Thorns)
 but ſuch kind of evil perſons as are like
 unto the good, and come very near the
 truth (as Tares do to the Wheat) and ſo
 near that good men may be taken with
 them: again (let them alone) may be a
 word of permiſſion by way of providence,
 (God in his providence will permit ſome
 or other Tares ever to be in his Church)
 not a word of precept by way of Ordi-
 nance.

Note,

Note, No man is to be persecuted at all, because all persecution is for righteousness sake. 2. None is to be punished for his Conscience sake; though erroneous, unless his errors be fundamental or seditiously promoted, and tend to destroy the souls of Gods people.

22. Q. Is the Toleration of Popish Idolatry more perillous than of any other, in regard of the civil peace and spiritual danger, it being a mystery of iniquity, and poyson in a golden Cup?

A. *The mystery of iniquity doth already work, 2 Thes. 2. 7. She had a golden Cup full of Abominations, Rev. 17. 4.*

Note, Popish principles are utterly inconsistent with Government. Their Councils Decretals, and the books of their Divines teach, that the Pope may depose Kings and Emperours, transfer Kingdoms from one line to another, absolve subjects from oaths of Alleigance, that a King excommunicated may be killed by any one. The Papists have murdered 4 or 5 Kings in this Realm since the Conquest, that they are now quiet, it is, because they are not strong enough to carry a Rebellion.

Note, The Papists pretend they are punished for serving God according to their Consciences, but this plea is easily answered, for, 1. Treason is Treason, though men think

think they are bound in Conscience to commit it ; one main point of the Popish Religion is Treasonable in it self, and tends to destroy all evil Government, and that is the Popes supream Authority and jurisdiction, 2. The Papists have suffered for plain and evident Treasons, and those Treasons were the occasions of making severe Laws against them. 3. The civil Government is bound to defend and maintain the true Religion and the publick peace, and therefore may and ought to punish and suppress those persons, that by any wilfull actions go about to destroy or disturb the true Religion or publick peace, though such persons think themselves bound in conscience to do what they do.

23. Q. Are there works of Supererogation, can any do more than God requires, or do all men in this life fall short of much, which in duty they are bound to do?

A. *When you have done all, say we are unprofitable servants, Luk. 17. 10. How should a man be just with God, if he will contend with him, Job. 9. 2. 3.*

Note, The Papists distinguish between Commands and Evangelical Councils, the doing of the former they account necessary to salvation, the doing of the latter highly meritorious, for that a man is not bound to do such things ; But this is repugnant to the

the Scripture, which makes all Divine Councils to be commands.

Note, The pride of Popery, they teach that works of Supererogation are more noble and excellent than those of Gods Law.

Note, There is much poyson in this Popish Doctrine. 1. Hereby they debase the Law of God. 2. Pretend to do all (yea more then) that the Law requires. 3. Insinuate, that by works of Supererogation they can help others. 4. Affirm, that their Monks and Fryars abound in these works &c. And so shall have greater glory in Heaven, and may satisfie for the sins of others, viz. By their vow of single life, of regular obedience, &c.

2d. Q. Can any one in this life perfectly fulfill the Law of God, did ever any man (our Saviour excepted) keep all the commandements without the least sin?

A. *There is not a just man upon Earth that doth good and sinneth not, Eccl. 7. 20. Who can say I have made my heart clean, Pro. 20. 9 If we say we have no sin, we deceive our selves, 1 John 1. 8. In many things we offend all, Jam. 3. 2.*

Note, we are so far from perfect keeping the Law, that we cannot perfectly do any good work, as the Church and St. Paul confesses, *Esa. 64. 6. Rom. 7. 21.*

Note,

Note, The Papists have taught the Quakers this arrogant Doctrine of perfection, whereas the ancient Fathers affirm, that the highest perfection of a Christian in this life is to see his own imperfection.

Note, The grace of God in this life never raiseth man to perfect exact unfinning obedience, but it creates in him a sincere obedience to the whole Gospel, and quickens him to bewail his frailties and infirmities; all the perfection attainable in this life, is when the will habitually entertains nothing that is contrary to the love of God.

Note, If a man could perfectly fulfil the law then (he need not daily pray (as our Saviour hath taught) for the pardon of his sins. 2. Then after grace received and sanctification, he would no more need Christ as a Mediator. 3. Then he might be justified, and obtain eternal life by the law which is contrary to the Doctrine of St. Paul.

Note, The impossibility of keeping Gods commandments perfectly, is not from the nature of his commands, but the corruption of mans nature; and thus we are to understand the ancient Fathers when they say that God doth not command things impossible.

25. Q. May, a true believer in this life,

be

be certainly assured that he is in the state of grace; is this certainty more than a bare conjectural hope? is it an infallible assurance grounded upon the promises of God, the inward evidence of those graces unto which those promises are made, the Testimony of the spirit witnessing that we are the children of God?

A. *Hereby we know that we know him, if we keep his commandments, 1 John 2. 3. We know that we have passed from death unto life, because we love the Brethren, 1 John 3. 14. These things have I written unto you, that ye may know that ye have eternal life, 1 Joh. 5. 13. We desire you to shew the same diligence, to the full assurance of hope, Heb. 6. 11. The spirit it self beareth witness with our spirits, that we are the Children of God, Rom. 8. 16. Grieve not the spirit, whereby ye are sealed to the day of Redemption, Eph. 4. 30. God is willing that the Heirs of the promise should have strong Consolation, Heb. 6. 17. 18. Give diligence to make your calling and election sure, 2 Pet. 1. 10.*

Note, All the ancient creeds agree to this, they have this article expressly, I believe the forgiveness of sins, now the meaning of it (as *Augustine* and the Schoolmen observe) is this, I believe that Remission of sins by Christ is given to me, because I believe in him; So that it was the
judg-

judgment of the primitive Church, that men should believe the forgiveness of their own sins.

Note, A Papist in saying the Creed, believes no more than the Devil himself doth, *viz.* That God gives Remission of sins to his Church and people, and so in saying the Lords prayer, he believes no more than the Devil doth, *viz.* That God is a Father to some, not that he is his Father in Christ. Oh! into what a gulph of discomforts doth Popery plunge men, their Souls must hang in fears and doubts all their dayes, they cannot tell whether they shall be saved or damned, it's a Hell on this side Hell.

26. Q. Should we pray to the Apostles, and Saints departed, the B. Virgin Mary, &c. Should we give Religious worship to them or to God alone? Should we go to God in the mediation of Christ alone, or do we need the Saints departed to be mediators and intercessors for us? what direction doth the Scripture give?

A. Call upon me in the day of trouble, Psal. 50. 15. Say our Father which art in Heaven, Luke 11. 2. Thou shalt worship the Lord thy God, and him only, Mat. 23. 10. My glory I will not give to another, Eia. 42. 8. How shall they call upon him in whom they have not believed, Rom. 10. 14. Let no man beguile you in a voluntary humility, and worship-
ship

Shipping of Angels, Col. 2. 18. There is one mediator between God and men, the man Christ Jesus, 1 Tim. 2. 5. Through him we access unto the Father, Eph. 2. 18. Do all in the name of the Lord Jesus, Col. 3. 17. Whatsoever ye shall ask in my name I will do it, John 14. 3. No man comes to the Father but by me, John 14. 6. We have an advocate with the Father Jesus Christ the righteous, 1 John 2. 1.

27. Q. Is there any ground for us to believe, that the Saints in Heaven know our particular persons, wants, necessities, desires, or doth the Scripture intimate the contrary?

A. Doubtless, thou art our Father, though Abraham be ignorant of us, and Israel know us not, Esa. 64. 16. Thou sendest man away, his Sons come to honour, and he knows it not, they are brought low, but he perceives it not, Job. 14. 21.

28. Q. If an Angel should appear to us, or if the Apostles were present upon Earth with us, or the blessed Virgin; would they suffer us to kneel down and give religious worship and adoration to them, with such solemnity, as the Popish Crue adore and worship Angels and Saints departed, and their Images

A. I John fell down to worship before the feet of the Angel, then saith he, see thou do

it not, for I am thy fellow servant, worship God, Rev. 22 8 9. Cornelius fell down at Peters feet and worshipped him, and Peter said stand up, I my self also am a man, Act. 10. 25. They would have done Sacrifice, and Paul and Barnabas run in among the people, crying, Sirs, why do yee these things, Act. 14. 14.

Note, The Papists pray as much, or more to the Virgin *Mary* and Saints departed, as to God. What is spoken of God, and to God in the Psalms, they apply to the Virgin *Mary*, in a book called our *Ladies Psalter*; they teach that it is lawful to say the Lords prayer to the Virgin *Mary* and the Saints departed, that we say to them, our Fathers hallowed be your name, and so of all the other Petitions.

Note, We find in the word of God but two kinds of worship, a Religious worship due only to God, and a civil honour used amongst men; the Popish distinction of Religious worship into *Dulia* and *Latria*, the former to men, the latter to God is blasphemous, contrary to Scripture directly, a new coined device to palliate Idolatry.

Note, The Papists by praying in that manner as they do to the Saints departed, do give them the highest Religious worship and adoration that can be, and so are guilty of fearful Idolatry. Note,

Note, The Angel, *Gen.* 48 16 must be understood of Christ, who is called an Angel, *Mal.* 3. 1. *Exod.* 23. 20. not of a created Angel, for a created Angel did not redeem him from all evil, as he saith there.

29. Q. Should prayers, and the service of God be performed in a tongue unknown, not understood by the people, what saith St. Paul of this?

A. *Except ye utter words easie to be understood, how shall it be known what is spoken? how shall the unlearned say Amen? in the Church I had rather speak five words (to edification) than Ten thousand words in an unknown tongue,* 1 Cor. 14. 9. 16, 19.

Note, St. Paul in 1 Cor. 14. Throughout disputes against praying and speaking in a strange language, in an unknown tongue; yet the Papists will have their prayers in Latine, though the people understand not one word of them.

Note, The Papists themselves acknowledge, that Christ and the Apostles, and the primitive Church, for more than six hundred years did not use prayers in an unknown tongue.

Note, The Papists have a wicked design to keep people in ignorance, and therefore will not suffer them to understand their own prayers.

30. Q. Should we pray for the dead?

A. *Now the Child is dead, why should I fast and pray, 2 Sam. 12. 21. Blessed are they that dye in the Lord, Rev. 14. 13.*

Note, They that dye in the Lord, need not our prayers, and they that dye in their sins can have no benefit by them.

Note, The Popish Priests get so much money by prayers for the dead, that they are unwilling to acknowledge it to be an error.

Note, For praying for the dead, or praying to the Saints, we have 1. No command from God. 2. No promise to be heard. 3. No example in Scripture.

31. Q. Are æquivocations of mental Reservations good and lawful?

A. *Ye shall not deal falsely or lye, Lev. 19. 11. Their tongue speaketh deceit, Jer. 9. 8. Let your Communication be yea, yea, and nay, nay, Matt. 5. 37. He that hath not sworn deceitfully, shall receive the blessing from the Lord, Psal. 24. 4. An oath is the end of all strife, Heb 6. 16. Thou shalt swear in truth, &c. Jer. 4. 2.*

Note, If it be lawful to æquivocate, if this be not lying, as Papists teach; 1. The Devil cant be the Father of lies, for he could never want a mental Reservation. 2. The Martyrs were fools, and self murtherers in not saving their lives by this Jesuitical trick.

trick. 3. There can be no such thing as perjury, & falshood in any but Idiots, and naturals, that have not wit enough to æquivate. 4. There can be no sincere faith or trusts in oaths, covenants, contracts, promises, leagues of agreement, either publique or private, for who knowes what secret evasions & restrictions men may have in their minds.

32. Q. Was St. Peter Prince of the Apostles, or had they all equal power and Authority?

A. Jesus said the Princes of the Gentiles exercise Dominion, but it shall not be so among you, Mat. 20. 25. The Apostles sent Peter and John, Act. 8. 14. see also Gal. 2. 7 2 Cor. 11. 5. Gal. 2. 9.

33. Q. When Christ said to Peter (Thou art Peter, and upon this Rock I will build my Church, I give unto thee the Keyes of the Kingdom of Heaven, whatsoever thou shalt bind on Earth, shall be bound in Heaven, &c.) Mat. 16. 18. Was this spoken to the rest of the Apostles, and doth it belong to them as well as to St. Peter?

A. Ye are built upon the foundation of the Apostles, Eph. 2. 20. The City had 12 foundations, and in them the names of the 12 Apostles, Rev. 21. 14. Then Jesus said to them (the Apostles) whose sins ye remit, they are remitted; whose sins ye retain, they are re-

ained, John 20. 23. Mat. 18. 18.

Note, *St. Peter* was never head of the Church, or Prince of the Apostles; But if he had been so, how should the Pope come to be his successor, where doth Christ give this power to the Bishop of *Rome*?

34. Q. Is there no other head of the Church but Christ?

A. *Christ is head of the Church*, Col. 1. 18. *God hath given Christ to be head over all things to the Church, which is his body*, Eph. 1. 22. *As the Husband is head of the wife, so Christ is the head of the Church*, Eph. 5. 23. *The head even Christ*, Eph. 4. 15.

Note, If the Pope be head of the Catholick Church, then 1. *St. Paul* was greatly mistaken. 2. The Catholick Church must be the Popes body and spouse. 3. The Church would have no head, when there is no Pope. 4. The Church must have two or three heads, when there are two or three Popes (as sometimes have been for several years): 5. The Church should have an unsound head, when the Pope is Heretical, as sundry Popes have been by confession of their own Doctors.

Note, *Queen Elizabeth*, *King James*, *King Charles*, would not be called head of the Church, because they thought that title Antichristian, entrencing upon the right of Christ.

35. Q.

35. Q. Doth the word *justify* in Scripture, signifie to absolve or pronounce a man righteous, not to infuse or put righteousness into a man?

A. *They shall justify the righteous, and condemn the wicked, Deut. 25. 1. He that justifieth the wicked, and he that condemneth the just are an abomination to the Lord, Pro. 17. 15. Esa. 5. 23.*

Note, The Scriptures speaking of justification, makes it a discharging and acquitting from accusations, and so doth legally make just, not qualitatively; as if to justify, were to make just & holy as the Papists contend, who confound justification with sanctification.

Note, This is not a vain strife of words, for the great Article of our Religion depends upon the right discovery of the use of the word: if to justify, signifie to give us an inherent righteousness, then by that we may appear before God; but if to justify, signifie to acquit us being accused for sin, through the grace of God and righteousness of Christ, then we are to go out of our selves, and to rely upon Christs righteousness; nor can the Papists produce any one place of Scripture, where the word *justify* is put for making righteous by habitual and actual righteousness inherent in us, as they would have it.

36. Q. Is the Doctrine of imputed righteousness clearly taught in Scripture?

A. *Blessed is the man to whom God imputeth righteousness without works, Rom. 4. 6. That righteousness might be imputed to them also, Rom. 4. 11. It shall be imputed to us also, if we believe, Rom. 4. 24.*

Note, Christs righteousness is made ours, as our sins were made his, and that is only by imputation, 2 Cor. 5. 21.

Note, We do not say that Christs righteousness, is our formal righteousness; but it is the matter whereby we stand justified fore God,

Note, The Popish party flout at this Doctrine, calling it the putative and chimerical righteousness, and yet affirm that the merits of one Saint may be imputed to another.

37. Q. Are we accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ applied by faith, and not for our own works and merits?

A. *By the Obedience of one, shall many be made righteous, Rom. 5. 19. Christ is made of God to us righteousness, 1 Cor. 1. 30. A man is justified by faith, without the deeds of the Law, Rom. 3. 28. A man is not justified by the works of the Law, but by the faith of Christ, Gal. 2. 16. By the deeds of the Law, shall no flesh be justified, Rom. 3. 20. By*
grace

grace ye are saved through faith; not of works lest any should boast, Eph. 2. 8. Where is boasting then? it is excluded: by what Law? of Works? nay, but by the law of faith, Rom. 3. 27. see Rom. 4. 2, 3, 4, 5, 6, 7. Phil. 3. 8, 9.

Note, The Church of Rome, by their false Doctrine in the matter of justification, raze the very foundation of the Christian Religion, Gal. 5. 4.

Note, There is a new invention of the Papists, of a first and second justification. The first justification, they call that, when a wicked man is at first made holy, having a supernatural principle of grace infused into him, which doth inherently justify him. A second justification they call that, whereby a man being already just, doth encrease and grow in his righteousness, and so is more justified. The second justification they plainly acknowledge, is obtained by our merits, and the good use of grace already received. St. Paul they say speaks of the first justification, but St. James of the second justification, Rom. 3. 28. Gal. 2. 16. Jam. 2. 24. But this distinction as they explain it, is reproachful to Christs righteousness, and flatly contrary to the Scripture; for both these justifications are built upon a false foundation, viz. That our inherent righteousness, habitual or actual, is that,

which doth justifie us in Gods sight. Now this is a palpable error; for 1. The Scripture doth exclude all kind of works from the business of justification, as appears by the frequent disjunction, or opposition of faith and works throughout the Scripture; 'twas the Error of those against whom *St. Paul* dealeth in his Epistles, to rest half upon Christ, and half upon works. 2. Our righteousness and best works are imperfect, and therefore will not endure the pure eyes of God. Hence it is, that Gods Children so oft in Scripture, disclaim the Plea of their own righteousness, *Job*, *David*, the Apostle *Paul*, *Job*. 9. 3. *Psal.* 143. 3. *Phil.* 3. 9. 3. When we make our own righteousness and obedience the matter of our justification, we glory in our selves, and detract from free grace, by which alone we are justified through the merits of Christ.

Note, *St. Paul* disputeth how we are justified, *St. James* how we shall evidence our selves to be justified, he takes justification for the declaration, and manifestation of it, *Jam.* 2. 24.

Note, When the Apostle *Paul*, argueth vehemently against justification by the law, he doth yet press the duty of the law, *Rom.* 3. 13. So then the Law continueth as a rule, though not as a covenant, by which we are to be justified; though it be not appointed

pointed to iustifie, yet it is commanded as the way we should walk in. It is a dangerous Antichristian error, when we do good works and endeavour to keep Gods Commandments, that thereby God may pronounce us righteous; and it's no less dangerous on the contrary to neglect the doing of good works, because Gods order is to Communicate the benefit of Christs righteousness, to none but such as shall by faith receive him, and walk obedientially in his Commands.

Note, Excellent is the Doctrine of the Church of *England* (which I wish were more carefully observed by some late learned writers of her own) Christ is the righteousness of all them that truly believe in him, he hath paid their Ransome by his death, he for them fulfilled the law in his life; so that now in him, and by him, every true Christian man may be called a fulfiller of the law: 2. Part of the Serm. of salvation: because faith doth directly send us to Christ for Remission of sins, and that by faith we embrace the promise of Gods mercy, and of the Remission of our sins, which thing no other of our vertues or works properly doth; therefore the Scripture useth to say, that faith without works doth iustifie: And therefore the ancient Fathers

thers of the Church say, only faith justifieth us. 3. Part of the Serm. of salvation.

38. Q. Can we merit and deserve Heaven, and eternal life by good works done by us?

A. *Eternal life is the gift of God, Rom. 6. 23. When ye have done all, say ye are unprofitable servants, Luke 17. 10. If thou be righteous, what givest thou to God? or what receiveth he at thy hand? Job. 35. 7.*

Note, The Papists arrogantly hold, that by good works we bind God to give us eternal life, and that for the Dignity and Excellency of the thing done by us, and that thereby we are worthy of everlasting life.

Note, Christ alone, is the Store-house of all our merits; we renounce all merits of our own works, and rest only on the merits of Christ.

Note, The Doctrine of merits is most false and Antichristian; for, 1. The Scripture directly condemns it, *Eph. 2. 8, 10. Tit. 3. 5.* 2. Our best works are imperfect. 3. There is a vast disproportion between them and the glory to come. 4. They are debts which we owe to God. 5. As good, they proceed from the Spirit of God. 6. We do not profit God by them.

Note, Reward is two-fold, of Debt and of Mercy; life everlasting is not a reward of debt, but of Mercy. Note,

Note, Every true believer is worthy, not by his own works, but in Christ, and by his merits and righteousness.

Note, It is a Popish dotage contrary to Scripture, to say, that Christ by his death merited that our works should merit everlasting life; this is to make our selves Christs Partners in the office of Mediation, and so become our own Saviours and Redeemers.

Note, The ancient Fathers by merits, mean those good works to which God hath promised a reward, but utterly disclaim all condignity in such works, and with them to merit, is only to impetrate and obtain, how much they did abhor Popish merits; appears by such speeches as these, oft used by them: *If God should deal with men, according to their Deserts, all must be damned, saith one.* Another holy Father speaks thus, *The mercy of God is our merit.* Another thus, *When the reward comes, God will crown his gifts, not thy merits.* Again, *the righteousness of man, is the indulgence of God, &c.*

Note, The meritorious works the Papists boast of, are chiefly the obedience, chastity, wilful poverty of their Monks and Fryars; and people were perswaded by them, that to wear a Fryars Coat, would deliver them from Agues or Pestilence; and to be buried in it, might save them; and that the

the merits of these Monks did so abound, that they were able to satisfie, not only for their own sins, but also for all their Benefactors and friends. Now, 1. For their obedience, under colour of obedience to their Father Abbot or Pryor, they freed them selves from obedience to their natural Parents, and from obedience to the King, and all temporal power. 2. For their Chastity, under colour of single life; what execrable Whoredoms, Adulteries, and Sodomitry they are guilty of? is sufficiently known. In the year 1538. The Kings visitors found in some Abbies, Twenty Sodomitres and Adulterers; some kept five, some seven, some twenty Harlots. Six thousand heads of young children were found in the Fish ponds of *Gregory* the first, a Bishop of *Rome* Yea, they are not ashamed to write, that if any of their Monks or Priests be found embracing a woman, it must be supposed that he doth it to bless her. 3. For their poverty, though in possessions, Money, Jewels, Plate, and Riches, they exceed Barons, Earls or Dukes; yet they pretend they keep their Vow, & are Poor, because what they have, is proper in common; they cannot dispose of any thing without leave of their Abbot. These are the goodly merits of the Romish Church.

39. Q. Is it lawful for Ministers, or persons in holy Orders to marry?

A. *Marriage is honourable among all men,* Heb. 13. 3. *For avoiding of fornication, let every man have his own Wife,* 1 Cor. 7. 2. *Have we not power to lead about a Sister, as a Wife, as well as other Apostles, and as the Brethren of the Lord, and Cephas,* 1 Cor. 9. 5. *A Bishop must be blameless, the Husband of one Wife,* 1 Tim. 3. 2. *Their Wives must be grave and sober,* 1 Tim. 3. 11. *Doctrines of Devils, forbidding to marry,* 1 Tim. 4. 3.

Note, St. Paul saith, forbidding to marry is a Doctrine of Devils; but the Papists forbid their Priests to marry, affirming marriage in Priests to be a greater sin than Whoredom, in compensation for their single life; they will allow their Priests and Monks three or four Whores a piece: they think marriage inconsistent with the Dignity of a Clergy-man, not fornication; they who would have Popery prevail, must be content to have their Children, Priests and Monks, Bastards.

40. Q. Is every man and woman bound to a particular confession of all his sins to a Priest under pain of Damnation?

A. *Make confession unto the Lord God of your Fathers,* Ezra 10. 11. *Against thee only have I sinned,* Psal. 51. 3.

Note,

Note, The Popish Doctrine of confessing once a year to a Priest, hath no example or precept for it in Scripture, but this is one great artifice and engine by which the Pope keeps people in Devotion to his interest, knowledge of secrets, rendring him and his party the more feared; and it's the pick-lock of the Cabinets of Princes. Besides, he that makes confession, must submit to the penance, however chargeable or foolish which the Priest enjoins; so that he and his Family are entirely in the power of this master of their secrets.

41. *Q.* Hath Christ fully satisfied for the sins of men, and for the whole punishment both Eternal and Temporal? and doth God fully forgive our sins for Christs sake?

A. *There is no condemnation to them that are in Christ Jesus, Rom. 8. 1. On him was laid the iniquity of us all, Esa. 53. 5. He hath delivered us from the curse of the Law, Gal. 3. 13. He had made peace through the blood of his Cross, reconciling us unto God, Col. 1. 20. I will forgive their sins, and remember their iniquities no more, Jer. 31. 34. See Micha. 7. 19. Esa. 1. 18. The blood of Christ cleanseth us from all sin, 1 John 1. 7. Christ is the propitiation for our sins, 1 John 2. 2. The Lamb of God that takes away the sins of the world, John 1. 29. We are justified*

freed freely through the Redemption that is in Christ, Rom. 3. 24.

Note, Although the Scripture be so copious and cleer in this point; yet the Papists blasphemously teach, that Christ hath satisfied only for the eternal punishment, and we must satisfy for the temporal punishment of our sins, either in this life, or purgatory after this life: and that we must make satisfaction by works of charity, whipping our selves, fulfilling penance enjoined by a Priest, enduring the pains of purgatory, or buying pardons, &c.

Note, By this Doctrine they fill their purses, but derogate from the sufficiency of Christs satisfaction, and make him but half a Saviour, his satisfaction imperfect, and man his own redeemer and Saviour, and God not to forgive sins freely.

Note, In this point the Papists err again in the very foundation and life of Religion.

Note, The afflictions of Gods children in this life, are not properly punishments or satisfactory, but chastisements, corrections, tryals, for their spiritual benefit and advantage, *1 Cor. 11. 32. Heb. 12. 7.*

42. Q. Hath God only power to forgive sins.

A. Who

A. *Who can forgive sins but God only?*
 Mark 2. 7. *I, even I am he that blotteth out
 thy Transgressions, Esa. 43. 25.*

Note, Those words [*Whosoever sins ye
 remit, they are remitted, and whosoever sins
 ye retain, they are retained*] were spoken
 to the Apostles, and in them to all other
 Ministers of the Gospel, and have this
 meaning, *viz.* As many as upon the preach-
 ing of the Gospel, by you shall come in
 and yield themselves up to the tenders of
 grace therein proclaimed shall be pardo-
 ned, and such as continue obstinate shall
 perish under their former guilt, *John 20. 23.*
 In like manner, we are to understand the
 words of our Saviour concerning the pro-
 mise of the Keyes of the Kingdom of
 Heaven to be given to the Apostles, and in
 them to their successors in preaching the
 Gospel, *Matt. 16. 19.* God giveth to the
 Ministers in his Church power to forgive
 sins, not absolutely and properly, but de-
 claratively and ministerially, that is, autho-
 rity to assure repenting and believing sin-
 ners of Gods forgiveness: and thus also the
 ancient Fathers expound the forementio-
 ned places.

Note, The Pope takes upon him for mo-
 ney, to grant pardons and indulgencies for
 hundreds, yea for thousands of years; but
 if he have such power, why doth he not out
 of

of charity deliver all Souls out of purgatory? (yea out of Hell) if his pardons be, (as they are called) plenary and general pardons and indulgences.

Note, Popish pardons and indulgences are grounded upon a Dunghill of filthy errors, 1. They say, there is such a place as purgatory. 2. That God upon a mans confession of his sins to a Priest, forgives the fault of his sins; but changeth the eternal punishment into temporal punishment: so though the fault be remitted, and the eternal punishment; yet the temporal punishment of sin remains, for which God must be satisfied, either by a mans satisfactory works, or by his enduring of the pains of purgatory. 3. They say that the blessed Virgin, the Apostles and Martyrs, and other Saints have suffered more punishment, than the merit of their sins required, and done more good works than were necessary to their Salvation. 4. That their works of supererogation, & superabounding merits (together with the superabounding sufferings and merits of Christ) are laid up and kept in our common Treasury of the Church. 5. That this Treasury is committed by God to the Pope, who may give it out by pardons and indulgences to any contrite and penitent person, and thereby he shall be discharged from all tem-

E

poral

poral punishment for his sins, both in this life and in purgatory.

Now this is the received Doctrine of the Roman Church, for which they have no proof of Scripture, nor testimony of the ancient Fathers; nor can they agree among themselves about the effect and validity of these pardons and indulgencies; yea this Doctrine is evidently contrary to Scripture, absurd and blasphemous. For 1. Experience shews, that the Popes pardons do not free men from sickness and death, therefore not from all temporal sufferings. 2. If Christs satisfaction be enough, what need the Saints merits be joyned with it? 3. How came the Treasure of the Church into the Popes keeping? When did Christ give him the keyes of it. 4. Why doth not Christs satisfaction remit the temporal punishment, as well without the Popes indulgence as with it? 5. The Scripture teaches that all punishment of sin is remitted by the merits and satisfaction of Christ alone, *Esa* 63. 3. *Matth*. 26. 28. 6. The Scripture affirms, that God forgives sin fully and freely, *Rom*. 8. 1. 7. No Saints have superabounding merits, for their best works are imperfect, *Psal*. 130. 3. 8. One Saint cannot satisfie or merit for another, every man shall bear his own burthen, *Gal*. 6. 5. *Ezek*. 18. 20: *Psal*. 49. 8. *Matth*. 25. 9. *Prov*. 9.

Prov. 9. 12. Every man shall receive his own reward according to his own labour,

1 Cor. 3. 8. Ezek. 14. 20.

Note, The Popish Jubilee, is now brought from every fiftieth year, to every five and twentieth year (or as oft as the Pope pleases) he promises to give full remission of sins to all that personally visit the Apostles Churches at *Rome*, if they be truly penitent and confessed; this hath been so gainful a Trade, that one of the Popes left 115000 Ducats to his Successor, which he had scraped together by selling pardons; upon computation it hath been found that the Pope hath had Three hundred thousand pounds yearly out of *England* for indulgences, pardons, *Peter-pence*, jubilees, and such like Popish trumpery, in so much that *England* was by the Popes styled an inexhaustible Mine.

43. Q. Is there any such place as Purgatory, or doth the Scripture acknowledge only two places for men after this life, viz. Heaven and Hell.

A. In Hell he lift up his eyes being in torments and seeth Abraham afarr off, and Lazarus in his bosome, Luke 16. 23. They shall sit down with Abraham, &c. In the Kingdom of Heaven; but the other shall be cast out into utter darkness, where shall be weeping and gnashing of Teeth, Matth. 8. 12. He that

believeth shall be saved, he that believeth not shall be damned, Mark. 16. 16. 2 Cor. 5. 1. Rev. 14. 13. Rev. 22. 13. Esa. 57. 1. 2 Tim. 4. 8.

Note, It is blasphemy to say, that men are purged by suffering of pains in purgatory, whereby they satisfie for lesser sins, and for the temporal punishment of their greater sins, for the blood of Christ is the only purgatory for our sins, *Heb. 1. 3. Heb. 9. 14.*

Note, The Papists divide Hell into four Regions, 1. The Hell of the damned, the place of eternal torment, this we grant; but the other are not only unwritten in Scripture, but contrary to it. 2. Purgatory next adjoyning to Hell, and the torments of purgatory, they say are as extreme as Hell torments, but not eternal; here they say the souls of the faithful are tormented, it may be a 100 or a 1000 years or longer, except they be delivered by the Prayers, Masses, Alms of the living, or the Popes pardons. 3. The place or receptacle of Infants dying without Baptisme who (they say) suffer the loss of Heaven, but no pain or torment. 4. The place or receptacle of the Saints who dyed before Christ, where they did remain in darkness, but without pain until they were delivered by Christs descending into Hell.

Note,

Note, The things which are seen are temporal, the things which are not seen are eternal, 2 Cor. 4. 18. Hence it follows that there is no invisible place after this life which is not eternal, therefore no Purgatory, or *Limbus Patrum*.

Note, The Apostle saith, the whole Church, all the Family, whereof Christ is Head, is either in Heaven, or upon Earth, Eph. 1. 10. Eph. 3. 15. Therefore there is no Purgatory or *Limbus*.

Note, If any did need satisfactory purification after death, sure that Thief who was converted upon the Cross, ought to have suffered the pains of purgatory many hundred years; yet he went not into purgatory but Paradise, Luke 23. 43.

Note, If it be necessary (as the Papists hold) that the Saints must satisfy God for the guilt of temporal punishment, and for lesser sins (which they call venial) then the Saints that are alive upon the Earth at Christs second coming, must first go into Purgatory before they can meet the Lord in the Air, which is contrary to the Scripture, 1 Thes. 4. 17.

Note, The Fable of purgatory came into the Romish Church out of the Heathen Writers, Philosophers, and Poets, *Plato, Virgil, Ovid, &c.*

Note, The more men are afraid of the

fire of purgatory, the more money they will give for Indulgences, Pardons, Masses, Prayers to be made for them after death. The Popish Church knowing how gainful this Doctrine is, contend fiercely for it, & for want of better proofs flye to Enthusiastick lying visions, revelations, forged miracles; in their Legends strange stories are told of persons that have come out of purgatory, and have related the manner and extremity of sufferings there; which things have been believed by the ignorant multitude.

44. Q. Are there more than two Sacraments, namely, Baptisme, and the Lords Supper?

A. Go teach all Nations and Baptise them, Matth. 28. 19. Jesus took bread, and when he had given thanks he brake it, saying, Take, eat, this is my body, &c. 1 Cor. 11. 23. By one Spirit are we all Baptized into one Body, and have been all made to drink into one Spirit, 1 Cor. 12. 13. see 1 Cor. 10. 2, 3.

Note, The Papists reckon seven Sacraments, viz. Baptism, the Lords Supper, Confirmation, Penance, Matrimony, Orders, extreme unction: But there can't be seven Sacraments properly so called: For 1. They are never mentioned in any Scripture, Creed, or ancient Father; they were first devised by Peter Lumbard, 1439.

Afterwards

they
affes, afterwards confirmed in the Council of
death. art. 2. The Conditions required to a
inful sacrament, agree only unto Baptism, and
t, & Lords Supper.

Note, Five Conditions are required to a
nufi sacrament of the Gospel, 1. That it be in-
ged rited by Christ himself immediately,
ries That it have some sensible sign, 3. That it
it of be the promise of God, concerning sa-
ner grace, and eternal life added to the
rich g, 4. That it represent, seal, and apply to
ant lievers Christ, and the benefits of the
ra- ew Covenant, 5. That it be given to the
rds hole Church to continue to the end of
e world.

m, Note, Though the Papists and Quakers
pen agree in many things, yet in the Doctrine
e, of the Sacraments they differ very much;
By or the Papists will have too many Sacra-
ly, ments, and the Quakers none at all; Papists
i- set up false Sacraments, and Quakers re-
ect the true Sacraments.

45. Q. Doth the efficacy and being of
r, the Sacrament depend upon the intention
- of the Priest or Minister.

A. Neither is he that planteth any thing;
r neither he that watereth, but God that giveth
the encrease. 1 Cor. 3. 7. Notwithstanding,
every way, whether in pretence, or in truth,
Christ is preached, I therein do rejoyce,
Phil. 1. 18.

Note, The Ordinances of God depend not upon the holiness or intention of person that doth administer them; but on the work of the spirit, and the word institution, containing a precept for the use of them, and a promise of benefit to them.

Note, The Papists holding the intention of the Priest to be necessary to the making of a Sacrament, hang their faith and salvation upon great uncertainties; they hold that they cannot be saved without Baptism, though Baptism is no Baptism, if the Priest did not intend to make it a Sacrament. How can a Papist be sure of the Priests intention thus they hang their salvation upon the meer will of an impious Priest. They cannot be sure that they have any Sacraments of Priests among them: I must be certain that he is a Priest that Consecrates, and that he hath an intention to make a Sacrament, but how can I be sure of this? how can he be sure of his Priesthood? For I must first be assured of the Priesthood of him that Baptized him, and of the intention of the Bishop that ordained him, and of the intention of the Archbishop that ordained that Bishop, which is impossible for me, so that according to their own principles they can have no certainty that they are Christians.

46. Q. Do the Sacraments confer grace by the meer work done, the meer Sacramental action; So that there needs no preparation, qualification, faith, or devotion in those who receive?

A. *Baptism doth save, not the putting away of the filth of the flesh, but the answer of a good Conscience, 1 Pet. 3. 21. Let a man examine himself, and so let him eat of this Bread, and drink of this cup, 1 Cor. 11. 28.*

Note, The Papists teach that the Sacramental signs, as water in Baptism, &c. have in them inherent power and vertue to work and produce grace; as physick to cure, fire to burn; and that the Sacraments do always confer grace in the very moment of time when received. But this is most absurd and false. For 1. It is injurious to God, for he only who made the heart, can sanctifie it; for the cleansing of the Soul by grace infused, is of the same nature with Creation. 2. It is plainly contrary to the Doctrine of the Apostles in the forementioned places. 3. The Sacramental signs touch not the soul. For instance, water in Baptism toucheth not the Soul, therefore cannot work grace in it. 4. The word preached doth not profit without faith, therefore much less Sacraments. 5. Did the Sacrament conferr grace upon Judas, did Simon Magus receive grace by Baptism, doth not St. Peter say the

con-

contrary, *Act. 8. 13.* with *23.* 6. The Scripture ascribes grace to God only, as the immediate worker of it in us. 7. If there be seven Sacraments, and they confer grace by the meer work done, it is strange that the Papists should have no more grace, having so many and so efficacious Sacraments.

Note, We grant the Sacraments are not meer signs, but efficacious to work grace, if they be rightly used; we say, 1. They are efficacious, not by the meer work done, but by the power and operation of the spirit, *1 Cor. 12. 13.* *Matth. 3. 11.* As *Elishas* bough made Iron to swim, *Moses* Rod divided the Red Sea, not by inherent force in it self, but by the power of God.

2. The efficacy of the Sacraments is not tyed to that moment of time wherein they are administred, *John 3. 8.* 3. They become effectual means of salvation, to such only as by faith receive them, *Mark 16. 16.*

47. Q. Is water the only visible substantial sign to be used in *Baptism*?

A. *I Baptize you with water, Math. 3. 11.* Can any forbid water, that these should not be Baptized, *Act. 10. 47.*

Note, The Papists use Salt, Oyl, and Spittle, with many superstitious Ceremonies, additions to the institution of Christ, in Baptism. King *James* (of famous memory) in his Apology, hath these words,

The

The Queen my Mother at my Baptism, although I was Baptized by a Popish Archbishop, sent him word to forbear to use the spetle in my Baptism; which was obeyed, being indeed a filthy and apish trick; Her own very words were [that she would not have a Pockie Priest to spet in her Childs mouth.]

48. Q. Are all that die without Baptism, undoubtedly damned, and shut out of Heaven?

A. *Baptism doth now save us, not the putting away of the filth of the flesh, but the answer of a good Conscience,* 1 Pet. 3. 21. Mark 16. 16.

Note, The Papists teach that all unbaptized are damned; this is false, for then 1. The penitent Thief could not be saved contrary to, *Luk. 23. 43.* 2. Innumerable Infants must be damned for the neglect of their Parents (a cruel uncharitable censure) contrary to *Gen. 17. 7.* 1 Cor. 7. 14. *Rom. 4. 11.* *Math. 19. 14.*

Note, Not the meer want, but the contempt of Baptism is damnable, *Luke 7. 31.* The holy Ghost may be had without Baptism (so it be not contemned) therefore Salvation also, *Act. 10. 47.*

Note, *John 3. 5.* is not to be understood of material water, but rather of the sanctifying grace of Christ; whereas water in Bap-

Baptism is a sign. The words of our Saviour are not properly of the external Sacrament, more than *John 6*. Of the other Sacrament [except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you] whereas all Infants are excluded from that Sacrament, and consequently should be excluded from eternal life, if the words were meant of the outward Sacrament. It is a true rule in Divinity given by the ancient Fathers, that the visible Sacrament, is then supplied invisibly, when not the contempt of Religion, but some inevitable necessity doth exclude the mystery of Baptism.

49. *Q.* Is the Popish Sacrifice of the Masse a most abominable Idol? is Christ offered up, as a Sacrifice in the Lords Supper by the Priest? Doth the Scripture say, that Christ is often offered up as a Sacrifice for us? or that he was only once offered up as a Sacrifice for us, when he dyed upon the Cross?

A. *Christ was once offered to bear the sins of many, Heb. 9. 28. We are sanctified through the offering of the body of Jesus once for all, Heb. 10. 10. Christ after he had offered one Sacrifice for sins, for ever sate down at the right hand of God, Heb. 10. 12. By one offering, Christ hath perfected for ever, them that are sanctified, Heb. 10. 14 Christ hath*

hath once suffered for sins, that he might bring us to God, 1 Pet. 3. 18.

Note, The Papists say, that in the Lords Supper the Minister is a Priest properly, and doth offer up Christs body and blood as a Sacrifice to God, for obtaining the pardon of sins, the Remission of pain and guilt for the living, and the dead. This Doctrine is most filthy and injurious to that All-sufficient Sacrifice of Christ offered once for ever upon the Cross: here again the Popish Doctrine razeth the foundation of Religion to the very bottom.

Note, A real and outward Sacrifice, is against the nature of a Sacrament, & especially the Supper of the Lord; for one end thereof, is to keep in memory the Sacrifice of Christ. Again, in a Sacrament, God gives Christ to us, whereas in a real Sacrifice God receives from man, he gives something to God, in the Popish Sacrifice of the Masse, the Priest pretends to give Christ to God.

Note, The Masse may well be so called, for it's a Mass and heap of blasphemies and abominations: it is like a Beggars Cloak patch't up with many pieces; one Pope puts in one patch, another another; it was not fully patch't up, as now it is, till twelve hundred years after Christ.

Note, The Masse being Idolatrous, it is
not

not lawful to be present at it, as appears by, 1 Cor. 10. 14. Flee from Idolatry; these Scriptures forbid going to Masse, 2 Cor. 6. 16, 17. 1 Cor. 10. 21. Psal. 26. 4. 1 Joh. 5. 21. 1 King 19. 18. 1 Cor. 6. 20. Rev. 21. 8. Rev. 13. 7. It is not lawful, for a man outwardly, to accommodate himself to Popish Idolatry; though he doth keep his heart to God, and in his mind address all Religious worship to God alone, Matt. 10. 33. Rom. 10. 10. The example of *Naaman*, 2 King. 5. 18. will not excuse our Masse-Gospellers; for 1. *Naaman* made open profession, by word and deed, of Adoring the true God only, 2 King 5. 17. 2. His bowing, was only a civil honour to the King his Master, who leaned upon him (as tis the custom of Princes in state to do): when the King bowed, *Naaman* must stoop also, to hold up and support the King.

50. Q. Is Christ Corporally in the Lords Supper? Is there a change of the substance of the Bread, Wine, into the substance of Christs body and blood? or shall Christs body abide in Heaven, till the end of the World?

A. He shall send Jesus Christ; whom the Heavens must receive, until the times of restitution of all things, Act. 3. 21. The poor ye have alwayes, me ye have not alwayes,
Mark

Mark 14. 7. *Christ sits at the right hand of God,* Col. 3. 1. *This do in remembrance of me,* 1 Cor. 11. 26. *They follow the Lamb whether soever he goes,* Rev. 14. 4. *A Spirit hath not flesh and bones, as ye see me have,* Luk. 24. 39. *Jesus took bread, and break it,* 1 Cor. 11. 24. *As oft as ye eat this bread, and drink this Cup, ye do shew the Lords death till he come,* 1 Cor. 11. 26.

Note, The Popish Doctrine of Transubstantiation, viz. The change of the Bread and Wine into the natural body and blood of Christ, is repugnant to plain Testimonies of Scripture; overthroweth the nature of a Sacrament, hath given occasion to most grosse Idolatry, and manifold Superstitions, doth contain infinite absurdities and contradictions, as 1. Then Christ must hold himself in his own hands; yea devour and eat up himself, and yet sit whole and entire at the Table with his Disciples; 2. His body must be in a Thousand places at the same time. 3. His whole body must be in every Communicants mouth at once. 4. His whole body must be less in quantity; than the least limb of his body. 5. His body must at the same time be broken, and yet not broken. 6. His body must at the same time, both ascend and descend. 7. His body must be subject to corruption and putrefaction, &c.

Note,

Note, *Matth.* 26. 26. [This is my body] is to be understood, this doth signifie and represent my body. Christ is called a Rock, *1 Cor.* 10. 4. A door, *Joh.* 10. 9. A Vine, *John* 15. 1. Believers are called one bread, *1 Cor.* 10. 4. Can any one be so senseless, as to think that Christ was Transubstantiated, or turned into a Rock; a Door, a Vine, or the whole Church into Bread.

Note, The Papists have infinite disputes, and cannot agree among themselves, whether Christs body be made in the Bread, or brought into it? whether his body under the form of bread, be living, have all the parts of a man, have weight? Why it is not perceived? whether the Priest make his Maker by blessing the Elements, or by saying [This is my body]? &c. The ancient Fathers say nothing of Transubstantiation, the first determination of it was 1200 years after Christ, for the proof of it, they alledge this miracle, that on a time St. Francis found a Spider in the Communion Cup, which he would not cast out, but drank up with the Wine; afterwards rubbing his thigh where it itched, the Spider came whole out of his thigh, without harm to either.

Note, *John* 6. Is not to be understood of

of any corporal eating of Christ in the Sacrament (as Papists falsely pretend) but of spiritual eating and drinking by faith, whether in the Sacrament, or without, as is plain, *John* 6. 35. *John* 6. 47.

51. Q. Are not the Papists guilty of horrible Idolatry, in giving Divine worship to the Sacrament? In giving the same Religious worship to the bread, which the Priest holds in his hands, which is due to the true God? In adoring a Breadden God?

A. *Thou shalt have no other Gods before me, Exod. 20. 3. Thou shalt worship the Lord thy God, and him only, Matth. 4. 10. My glory will I not give to another, Esa. 42. 8.*

Note, The Papist adore and give Divine worship to the very Sacrament, and require it of all, who have Communion with them; there they err again in the very foundation, for that we should give Religious worship to God alone, is the first and principle command of Gods Law; and it is the great and chief foundation of the Gospel, as our Saviour teaches, *John* 17. 3. It was the main crime of the Jews, and also of the Heathens, to render to the Creature the glory and adoration due to God. The N. Testament threatens

eternal Damnation to Idolaters, 1 Cor. 6.
10. Rev. 21. 8.

Note, It will not at all excuse the Papists; to say that they worship not the bread, but Christ; for they suppose the bread to be Christ; this argument cannot excuse the Papists from Idolatry, for if it doth, it will excuse the greatest Heathen Idolater, for those Heathens that worshipped the Sun, did suppose the Sun to be God; they that worshipped Jupiter, did suppose him to be God. If this will excuse from Idolatry, ye shall not find any thing that can be justly called Idolatry, Gal. 4. 8.

52. Q. Should people receive but half the Sacrament, the bread, but not the cup of the Lord?

A. He took the Cup, and gave it to them, saying, drink ye all of it, Matth. 26. 27. He took the Cup and gave it to them, and they all drank of it, Mark 14. 23. Let a man examine himself, and so let him eat of that bread, and drink of that Cup, 1 Cor. 11. 28. see 1 Cor. 10. 16.

Note, The Papists are guilty of plain Sacrilege, in robbing Gods people of the mystical Cup, for whom Christ did shed his most precious blood.

53. Q.

53. *Q* Rehearse those Scriptures, that mention the use of Oyle, in the miraculous curing of Diseases?

A. *They anointed with Oyle, many that were sick, and healed them, Mark 16. 13. Is any sick, let the Elders of the Church pray over him, and anoint him with Oyle, in the name of the Lord, Jam. 5. 14.*

Note, The Church of *Rome*, without shame fain a Sacrament of a Ceremony used only for health of body; whereas spiritual grace, not bodily health, is the proper effect of a Sacrament. Why do they not also make Sacraments of Clay and Spittle, Handkerchiefs and Aprons; for these as well as Oyl were sometimes used as signs in miraculous healing of Diseases? the gift of healing being ceased, it is absurd to keep up the sign, much more absurd to make it a Sacrament, as the Papists do, calling it extream unction; to propose their hypocritical pageantry, is enough to confute it; the matter must be oile Olive consecrated by a Bishop. He that Administers it must be a Priest, the person receiving it, must be one thought to be at the point of death. The members anointed are the eyes, ears, nose, mouth, hands, reins. The form, by this holy oile, and his tender mercy God forgive thee, the effects and vertue, expulsion of the

reliques of sin, strengthening against Satan, pardon of sin, healing the body, if it be for the good of the sick mans soul. Oh abominable blind Superstition!

Q. 54. Have Monkish vowes any ground and warrant in Gods word, or be they contrary to it?

A. *Why are ye Subject to Ordinanc (touch not, tast not, handle not) after the Commandements and Doctrines of men, which things indeed have a shew of wisdom, in will-worship, and humility, in neglecting of the body, Col, 2. 23. Better it is, that thou shouldest not vow, than that thou shouldest vow, and not pay, Eccl. 5. 5. Stand fast in the liberty, wherewith Christ hath made you free, Gal. 5. 1.*

Note, The Papists place a great part of their Religion in Monkish vowes, which are principally three. 1. The vow of single life and Chastity. 2. The vow of Poverty and Begging. 3. The vow of regular Obedience, to be governed by their Superiour, or Abbot in all things. All these vowes are sinful, for 1. They are against Christian liberty. 2. Some of them are out of the power and ability of him that voweth, as the vow of perpetual chastity in single life. 3. They abolish the Order which God hath set, viz. That every one should have some particular

particular calling, whereby he may be profitable to humane Society. 4. These vows are Idolatrous and Superstitious, for they are made and observed with an opinion of Gods worship, of merit, and of the state of perfection. 5. These vows are made in meer fraud and hypocrisie. Monks and Fryers pretend chastity, and practice uncleanness; pretend poverty, and yet abound in wealth; here in *England* they had above a third part of the Lands in this Kingdome, and yet these are the men that make to God a solemn vow of poverty. 6. These vows are expressely against Gods word, 1. The vow of single life, is contrary to 1 *Cor* 7. 9. *Math.* 19. 11. *Heb.* 13. 4. 2. The vow of regular Obedience, is contrary to, 1 *Cor.* 7. 23. 3. The vow of poverty and begging, is contrary to, *Deut.* 15. 4. 2 *Thes.* 3. 10. 1 *Tim.* 5. 16. *Act.* 20. 35.

Note, The first occasion of Monks was persecution, Christians were forced to hide themselves in Woods and Caves; these may be called Golden Monks: that which brought the Monastick state into esteem, was the severity and strictness of the beginners of it; but this was of short continuance, some of the ancient Fathers magnifie it highly, because they lived not to see

the bad effects of it, when it came into a Settlement.

Note, The difference between Monks and Fryers; Monks have nothing in propriety, but all in common; these having lost their credit, another order came up, who would be called Fryers; these pretend to strict poverty, to have nothing in common, nor propriety, but are Mendicants, begging their subsistence. But after a little time these Fryers obtained leave from the Popes, to have Houses, Lands, and Money, and heaped up much wealth; yet notwithstanding they pretend to keep their solemn vow of poverty; because they have only the use, possession, and enjoyment of their Houses, Goods, and Estates; but the property and Dominion of them, is not in themselves, but in the Pope: all this pretence of poverty is a meer Juggle, and fit only to deceive the simple; for poverty cannot consist with a plentiful use of wealth, supposing it could be without property or Dominion.

F I N I S.

E R R A T A.

PAge 7 l. 6. read Power p. 14. l. 16. r. sort. p. 15. l. 23. r. veolal. l. 27. r. God offended by them. p. 19. l. 23 r. he had made. p. 22. l. 15. r. sisterh. p. 25. l. 4. r. civil. p. 31 l. 3 after we add have. p. 38. l. 16. r. Chimerical p. 62. add and. p. 63. i e. r. broke.



A Catalogue of Books to be sold by Tho. Parkhurst, at the Bible and three Crowns in Cheap-side near Mercers-Chappel.

Quarto's.

THe Morning-Exercise against Popery, or the principal Errours of the Church of *Rome* Detected and Confuted in a Morning-Lecture, preached lately in *Southwark*. By several Ministers of the Gospel in or near *London*.

Large Octavo.

Captives bound in Chains, made free by Christ their Surety; or the Misery of graceless Sinners, and their Recovery by Christ their Saviour. By *Tho. Doolittle*.

Speculum Sherlockianum, or a Looking-Glass, in which the Admirers of Mr. *Sherlock* may behold the Man, as to his Accuracy, Judgment, Orthodoxy.

The Childs Delight, together with an English Grammar.

An Exposition of the Assembly's Catechism. By *Tho. Lye*.

Small

A Catalogue.

Small Octavo.

A Religious Family; or a Treatise, in which is, 1. The Beauty and Excellency of a pious and well-ordered Family described. 2. The single Mans Family-Book faithfully prescribed. By *Phil. Lamb.*

Index Biblicus Multijugus; or a Table to the Holy Scripture, wherein each of its Books, Chapters and divers Matters are distinguished and Epitomized.

The almost-Christian Discovered; or the False-Professor tryed and cast. By *Math. Mead.*

The Godly Mans Ark; or the City of Refuge in the Day of his Distress, with Mrs. *Moore's* Evidences for Heaven. By *Edm. Calamy.*

The true Bounds of Christian-Freedom. By *S. Bolton.*

The sinfulness of Sin, and the Fulness of Christ. By *Will. Bridge.*

A Discourse against Transubstantiation; or an Answer to the ordinary Question, whether a Man may be saved in the *Roman-Catholick* Religion. By *J. G. D. D.*





